
By Prof. Wm. Henry Peck, Anthor of the "To Stone-Cutter of Lisbon," Etc.

by ROBERT BOXXER'S SOMS.

CHAPTER XIL Continued.

"Uscless," said Nancy, shaking her head. "I have already examined Danlel. He says when you employed him, more than a year ago, you directed him to procure just such a thing as she isold, strong, of weak mind, and avariclous. Fan was an old apple woman, whose miserable stand was near the Bowery Theatre. Her home was a den under ground in the Five Points. Dantel thought she would suit you, and so engaged ber. He knows no more about her."

Hammond folded his arms and knitted his heavy brows in bitter thought, but at length be struck his fist upon the table saying:

"I do not know who she is-I do not wish to know. Nancy Harker, it is bet-

ter for us not to know." "So be it," said Nancy, as she rose. "Henceforth and forever, let ber be who she may to us, she is-"

"Old Fan! Nothing more!" claimed Hammond. "Now, how are our prisoners?"

"Doing well," replied Nancy. "Dantel paces the hall." "And Stephen?" asked Luke.

"Sleeps. It is his turn." A bell tinkled below as Nancy spoke

and she continued: "The front door bell! Who can it be -10 o'clock, too!"

"Why do you tremble so, Nancy?" asked Hammond, surprised at her terror. "Two days ago, nay, yesterday, an evil spirit might have waked you in the dead of night, and you would not have qualled. Now the slightest noise makes you start and shiver as if a mortal sickness seized you."

"I know it, Luke. I know it too well," said Nancy, "and it warns me that I am near my death." "Bah!" laughed Luke. "You are

thinking of Harriet Foss." "I thought my nerves were iron. said Nancy. "I thought I was as strong of heart as you, Luke, but I deceived myself. While Harriet Foss lives I am near my death."

"Why more than I?" "I am not."

"Then be assured that you will live to share the riches of Henry Elgin with me." said Hammond. "Be bold and brave again, Nancy. I want no cowards around me. Listen. The bell rings again. Stephen sleeps; Fan will not budge a step unless commanded; go answer the bell."

"I dare not," said Nancy. "I dread to open the door, lest a fierce and terrible woman shall dart in upon me and stab me to the heart, crying:

found you at last!"

brave for years. I will go. Is the hall lighted? "Yes-be careful, Luke; if you should

perish, what becomes of me?" "Perish! I! Woman, you will make

at this breast and failed. Do you think toward him?" I fear a woman? Bah!"

And unlocking the door he passed out, just as the bell clattered again. He strode on until his hand rested upon the doorknob at the vestibule. one of us."

Then he paused for a moment, and when he opened the door his right hand grasped a cocked pistol behind him as he muttered: "A cunning man or woman must be

or she be to surprise Luke Hammond." The form in the vestibule stepped in at a stride. "John Marks!" eclaimed Luke.

"Close the door! Bolt, bar it strong. Out with that light!" cried Marks "I am watched! Harriet Foss knows you

are in New York!" His advice was hurriedly followed. and Luke led the way to his library with trembling limbs.

After all his bluster he feared, as Nancy Harker feared, though be showed it less.

"Here is some one whom you know John Marks," said Luke, as Nancy rose to meet them.

Man and wife, long separated, mutu ally hating, gazed upon each other long

and steadily. "Yes, it is, or was, my wife," said John Marks. "Grown older than years could make her. I bring you brave

news-what is your name now, woman? "One I have a right to bear," replied Nancy. "I married after divorce freed me from you, and my husband's name

was Harker. "Was?" sneered Marks. "Then he is dead?"

"Yes, he is dead. That is nothing to John Marks," said Nancy. "What news is this you bring?" "I'll tell it after my own fashion."

replied Marks. "But first, can this light be seen from the street?" "No. Why do you ask?" said Nancy. growing white as she glanced toward

the window. "Some people," said Marks, sitting down, "are very bold in seeking for others, that's all. If a house is dark and shut up such people might rather pass it than disturb its inmates with

sharp questioning." Nancy Harker glanced from him to Hammond. The latter nodded and

"Harriet Foss knows I am in New

"Great heavens." cried Nancy, clasping her hands. "Does she know that I

"Not that you are here," said Marks, lighting a cigar, "but that you are in But lest the deed should be traced to us

this city.' "she will find us? Oh, we are to fall

by her hand at last!" cried Nancy. Hammond pulled a bell cord violently. Marks smoked on in silence until Stephen appeared, rubbing his eyes and and then we wrote to my father that Lake Tanganyika; but not one lived

here; for there they had reg'lar hours to wake a cove." "Stephen," said Hammond, "patrol the front and rear yards carefully;

"Better be turnkey in the Tombs than

then turn loose the dogs." "Daniel told me you were expecting your son to-night, sir," said Stephen.

"Right," said Hammond, "but the gate will be locked and he can ring the gate bell. Then examine all the fastenings of the windows all arounddoors and all."

"Somethin' uncommon gay sprung i leak." ruminated the obedient Stephen as he departed. "The gov'ner seems excited-but that's none of my business." "You seem very much afraid of a woman," said Marks, when Stephen had gone.

"A woman!" exclaimed Nancy. "A devil, John Marks. Now tell us how she found out we were in New York." "First tell me why you two fear her so much," said Marks. "If I am to be your friend in this matter I must know what kind of ground I stand on."

"Is it not enough for you to be paid for your services?' asked Hammond. "No," replied Marks, tossing his cigar aside and assuming a determined look that sat well on his dark features. "For me to be paid for my services by strangers is all an honest man like me can ask. Hut with a woman who has been my wife, and my former brotherin-law, pay is not enough, my friends. Last night, Luke Hammond, you took me by surprise. I did not expect to meet you here ,and your pistol was my first hint of who you were. To-night I am prepared for war or peace." He laid a pair of pistols upon the table, and continued:

"You two are carrying on some det iltry in this house. I know it. I have made inquiries about Luke Hammond. want to see Luke Hammond's niece. Don't scowl! I am not afraid of either of you. More than twenty-four years have passed since we met, and I want that time filled up to my mind. If you want to know how my time has slipped along, go to England, and you will learn that John Marks was convicted of burglary he never committed, sentenced to transportation to Australia for twenty years—served his sentence. and has picked up a scanty living ever since, here and there."

"Y'u shall know why we fear Harriet Foss," said Hammond. "But as regards all my life, I shall take time to consider before I tell you. You have, you say, been making inquiries about Luke Hammond. Does any one doubt that I am he?"

"Not a soul, and I am eager to learn "'Murderess of my sister! I've how you managed the deception," said Marks. "As regards that, you shall learn

Luke. "Turned coward after being when we have so bound you to us that we shall not fear your treachery," said Hammend. "Treachery!" exclaimed John. with

bitter emphasis. "John Marks was a coward of me yet. Men have struck | Can you say the same of your conduct

"I told you," said Luke, gravely, when you were here last night to call again. I need you. But first let Nancy say that to you which shall make you

"John Marks," said Nancy, "you were once my husband. I thought I loved

"That was a mistake-go on." "And you said you loved me." "I lied, I admit it. I never cared straw for you. I wanted money, and

you had it." Nancy Harker's eyes flashed, but she went on: "The name I bore, the name my

brother there bore before I became your wife we have sunk forever. That is of no consequence-"

"You simply disgraced it-that's all." said Marks. "If you interrupt in this manner the conversation ends here, and since you come prepared for peace or war, it shall

mond. "Remember you are in my house, and behave accordingly." "Very well, go on," said Marks, who

be war to the hilt!" exclaimed Ham-

seemed fierce and bitter in the presence of Nancy.

She resumed. "You and my brother were bosom friends. You were both wild and dissipated, and the money supplied to you by indulgent parents was not enough to suit you. Neither of you could wait until nature should leave you the heirs of your father's wealth, for our fathers were rich. Neither of you were bad enough to take the life of a father. So, unable to wait, unwilling to slay, you

robbed your fathers." "By my hand, madam, you helped us." said Marks.

"I do not deny it," said Nancy coldly. "I was as bad as you. You and my brother had no trouble to persuade me to aid you in the robbery, and then to fly with you. But that you feared my brother's vengeance you would not bave made me your wedded wife."

"I admit that had some influence with me. But as you appear to be going to make a long story of the affair I'll smoke through it." He produced a cigar and lighted it

nodding blandly, and saying, "Go on." Nancy continued:

"We did not think when we planned the robbery it would be laid to us. My days, was given 150 lashes for his flight, we thought, would be considered an elopement, for my father had re- this incident was closely examined by fused to listen to your suit-I was too an undoubtedly competent authority, young, he said, and you too wicked. who was quite convinced of the genu-We robbed-you your father, we ours. we did not fly then, but waited to divert suspicion toward others. At the end of a week we feared that the truth of Africa. Some years ago a caravan was rapidly approaching to ruin us. of these animals were loaded with Then we fied. Then you married me, goods near Zanzibar, and started for we had committed the deed only as a to see the lake.

step to become united; that we loved madly, and knew no other way to effect a union. We begged forgiveness—we hoped for it; for my father had no daughter save me, and no son but my brother, and we were much loved children. We thought the affair, in our folly, a rare and pleasant way to bring the old man to his senses."

Here Nancy paused, for her voice grew so husky that she could hardly speak. The image of her dead and disnonored father was rising in her soul, but by nature bad and cruel, she soon overcame the emotion and proceeded. "When my father read that letter he gave one sharp cry, sprang from his

chair, and fell dead." "Why speak of that?" demanded Luke, flercely. "Marks knows it. Tell

him what he does not know!" "Let her take her own way." sald Marks. "If you check a woman's story she will have to go back and begin again. Go on, Mme. Harker!" "The cruel tidings killed him on the

spot," said Nancy. "What happened then, John Marks?"

"Ho! you want me to tell?" "Yes, I do. I wish to see how true your memory is, that I may know how to tell me something that you do not

know. "Good. Well, your father died as you said. His death and your conduct made your mother a lunatic-made her as mad as crazy can be. You and your brother returned to your home. The robbery had never been traced to you, for your father's dying act was to tear your confession to atoms. You and your brother placed your mother in a madhouse-I must say it was the only thing you could do, for she was savage, raving, dangerously mad! No one found fault with that. Doctors said she would never recover - that was all right. Then you and your brother sold the property, turned it to gold and went to London. I met you there, then, though I was hiding from my father. who was a vindictive old gentleman, and had other sons besides me to love. If he had caught me I think he would have anticipated the punishment of the law and given me a more severe one than imprisonment. The knowledge of my guilt didn't kill him. He lived ten years after that. Well, you and I lived very well together until our share of the money was gone. Then we quarreled - you got jealous; I think we fought a few battles with something harder than words. We separated and your brother obtained a divorce for us. We had one child, and the law gave him to you, because he was an infant." "What became of the child?" asked

Nancy, sternly. "The child," said Marks. "He died less than one year old. I went to his funeral. Don't you remember? that was the last time you and I met till to-night. 'Tis a pity the boy died. When he should have grown a few years older the law would have given him to me, and with him to rear-well. perhaps John Marks were now a better man-that's all."

"Now," said Nancy, rising, "I will tell you what shall join you to us. I knew that when our child should have grown older the law would take him from me, his mother, and give him to you, his father. I swore to slay my child ere you should have him to rear to love you and to bate me. The child did not die, John Marks. The funeral to which you were summoned was that of the child of my servant. Our child still lives!

"Ha! traitress!" cried Marks, grasping for his pistols.

But a quicker hand than his had secured them, for while he was talking Hammond had stolen behind him, and never treacherous in all his life to you. as Nancy Harker said, "Our child still lives!" snatched away the weapons, and now stood behind him with the cold muzzles touching the right and left ear of Marks.

"Stir a limb and you die" said Inke as the locks clicked loudly.

And so imprisoned Marks was forced to quiet by the wily, daring man who needed him as an able tool.

"You are no man-you are Satan!" said Marks, not daring to turn his head a hair's breadth.

To be continued

Unparalleled Jane Toppan. Neither ancient nor modern history furnishes a parallel to the case of Jane Toppan, of Taunton. This woman, thirty-eight years of age, a foundling in childhood and a trained nurse in womanhood, confesses smilingly to the murder of thirty-one of her patients and gains fifty pounds while in jail awaiting her trial-so complete is her self-satisfaction.

Miss Toppan thinks the jury is probably right-that something is very likely the matter with her head. She can't say just what the trouble is. At any rate, she feels no remorse.

Dumas found no Jane Toppan for his "Celebrated Crimes." Had he discovered one his imagination need have rendered no assistance to the truth.

The astounding and disturbing feature of the case is that this unnatural woman, following the most womanly of vocations, was able to turn sickbeds into death-beds for years without arousing the suspicions even of attending physicians. She was as skilful with poisons as the was gentle of hand. Her case reminds us again of the absolute confidence which suffering humanity reposes in those who minister to it in its helpfulness. And it is gratifying to feel that nothing in the Taunton disclosures can or need disturb the confidence. Jane Toppans, even in miniature, are rare in the nursing cult-too rare to be understood .-New York Werld.

Rough on the Convict. According to an old document just discovered in Australia, says the Golden Penny, gold was first found by a convict near Parramatta in 1780. The unfortunate fellow was at once charged with having stolen a watch and "boiled it down," and, being convicted by the rude court of those early pains. In later years the record of ineness of the convict's story.

Camels flourish only in the dry parts

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "DOING THE WILL OF COD."

The Rev. John Erskine Adams Explains , the Profound Purpose Which Animated the Life and Labors of Our Lord-Dangers of the Spirit of Materialism.

NEW YORK CITY .- "Doing the Will of God" was the subject of the sermon preached Sunday morning by the Rev. John Erskine Adams, pastor of the Ross Street Presbyterian Church. He took as his text John 4: 34. "My meat is to do the will of Him that sent Me, and to finish His work." Mr. Adams said.

His work." Mr. Adams said: There words express the profound pur-pose which animated the life and labors of pose which animated the life and labors of our Lord. He has been engaged in that wonderful conversation with the sinful woman of Samaria, and to her He has un-folded truths which have in part at least, been kept up to this hour even from His faithful followers. Things which had been hidden from the wise and prudent are re-vealed unto babes. Some of the most won-derful truths that Jesus uttered were to sinners; some of the most gracious promderful truths that Jesus uttered were to sinners; some of the most gracious promises to those who, like Himself, were despised and rejected of men. To this outcast woman whose life was branded with shame, He not only reveals His willingness to impart the gift of God, the living water, springing up into everlasting life," but He reveals to her His divine nature and Messianic character. "I that speak unto thee am He."

am He."

The woman has gone from His presence with a new hope in her heart and a new light upon her face, and the disciples approach their Master. He must be hungry, for the fast, like the way, has been long, and they offer Him meat. He replies: "I have meat to eat that ye know not of; My meat is to do the will of Him that sent Me and to finish His work." Again does our and to finish His work." Again does our Lord declare that man shall not live by bread alone. There is a deeper satisfaction than that which comes from gratification than that which comes from gratifications. cation of the carnal nature: the satisfac and women in famine, wayward children of the Father, and in that outreach; doing the Father's will, who desires that not one of these little ones shall perish. That philosophy, which proved too profound for those disciples is, we fear, just as incom-prehensible to the commercial and mater-ialistic spirit of this latter age. The ques-tion: What shall we eat and what shall we drink? is more imperious to-day than ever. Epicurus has his disciples still, and Mammon its shrine before which countless multitudes bow. To eat, drink and be merry, that is the world's definition of life. I have said that the words of the text express the purpose of Christ's life. They are the motive of all His deeds; the norm

are the motive of all His deeds; the norm by which His every action is judged. "In the volume of the book it is written of Me: Lo! I come to do Thy will, O, My God." The will of the Father was the actuating power of His incarnation. He knew no other impelling force. It was this which turned His face toward Jerusalem for His final trial and triumph; it was this which gave to Him the victors in the garden of turned His face toward Jerusalem for His final trial and triumph; it was this which gave to Him the victory in the garden of Gethsemane, and enabled Him to put the cup to His lips and drain it to the dregs. In its glow all lesser lights paled; to its authority all His powers were brought subject, and through its power all temptations were beaten down, all personal ambitions were destroyed, earthly distinctions and emoluments rejected. His responsibility to the Father pressed upon Him when only a boy of twelve years, and deepened in His consciousness till it became the overmastering impulse of His life. Responsibility to Almighty God was Webster's definition of a the profoundest thought that could come to a man; the "Father's business" was the supreme business of Jesus' life: He knew no other mission or message.

And we are speaking truly when we say that it was this supreme purpose which gave power and dignity to our Saviour's character and work. Without it, His life, however beautiful, would have been at best an aimless one. Without that purpose of doing the Father's will and manifesting His glory there would have been no cohercne to Christ's deeds or teachings, but in the will of God we find all that He was and did brought to the focus; to do that will was His meat and His drink.

Now what was true of Christ is in like measure true of every one of us. What

Now what was true of Christ is in like measure true of every one of us. What purpose was and gave to the life of our Lord, it must be and give to us. We can Lord, it must be and give to us. We can no more live lives of strength without the deep impulses of a noble purpose stirring within them, than can the vessel reach her destined haven without the compass or the pole star. Behind all things are the infinite purposes, Tennyson gives us the thought: "Yet I doubt not thro' the ages one in-

creasing purpose runs,
And the thoughts of men are widened
with the process of the suns."

God takes no delight in chaos or confusion. His works are ordered according to a divine purpose. Not only His works of reation, which move in the harmony of a perfect plan, but those of redemption and grace. St. Paul asserts that His manifold grace. St. Paul asserts that His manifold wisdom is declared "according to the ter-nal purpose which He purposed in Christ Jesus our Lord." And if God manifests His glory in the accomplishment of His purpose in nature and in grace, and if Christ's life was lived in the light of a noble purpose, how essential is it for us to move onward in accordance with well demove onward in accordance with well defined plans, under the inspiration, aye, compulsion of some aim in life, that shall give to life definiteness and coherence.

Saint Bernard had over his study table in illuminated letters these words: "Bernard and any area;" "Bernard why are

in illuminated letters these words: "Ber-pade, ad quid venisti?" "Bernard, why are you here?" The reference was not have nade, ad quid venisti?" "Bernard, why are you here?" The reference was not to the routine tasks of his life. These were determined for him. But it was: What is the animating purpose of your life? What is the meaning of your existence? Is every pleasure and every task made subservient to the one purpose; the one supreme motive of your being? Amiel in his journal records, "Life is a mass of beginnings and endings." We have all experienced his meaning. We have begun to build, but did not finish. We have laid our plans and found them broken in upon and destroyed; we have skimmed over the surplans and found them broken in upon and destroyed; we have skimmed over the surface of things, but not gotten at their hidden meaning. And if we ask the reason it is evident. We have failed because no presiding purpose has woven the tangled skein into harmony and beauty. We have been dallying with purpose, we have been half willing, we have been hanging forever in the balance, and so we have been losing our grip on life.

our grip on life.

As a man purposeth in his heart so is he. The difference between aimlessness and decision is the difference between the stagnant pool, lying motionless, thick and slimy, breathing malaria and breeding venom, and the cataract, which rushes onward, a living, moving, plunging thing, something description; venom, and the cataract, which rushes on-ward, a living, moving, piunging thing, something destructive in its energy, but a thing of beauty because a thing of life. "Better an ignoble purpose even," says Dr. Pierson, "than none at all." Better to be a Saul of Tarsus, breathing out threaten-ings and slaughter, but breathing, than such a man as Robert Dale Owen, who con-ference." If committed one fatal areas in mosuch a man as Robert Dale Owen, who confesses: "I committed one fatal error in my youth, and dearly have I bewailed it; I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself: I have all that I see others contending for —why should I struggle? I know not the curse that lights on those who have never to struggle for anything. Had I created for myself a definite pursuit—literary, scientific, artistic, social, politicai, no matter what, so there was something to labor for tine, artistic, social, political, no matter what, so there was something to labor for and to overcome—I might have been happy. I feel this now—too late. The power is gone. Habits have become chains. Through all the profitless years gone by I seek vainly for something to remember with pride or even to dwell on with satisfaction. I have thrown away a life. or even to dwell on with satisfaction. have thrown away a life. I feel sometimes as if there were nothing remaining to me worth living for. I am an unhappy man." The necessity, therefore, of purpose life is apparent. And the question we are asking this morning is a permanent one: What am I making the supreme purpose of my life? The Roman made martial exof my life? The Roman made martial ex-ploit and supreme physical prowess the de-sideratum of existence. He was trained in the gymnasia; he sought to develop his nodily powers to the utmost. And so he became a snlendid animal. His legions were unconquerable, but his moral nature was undeveloped, and Rome fell because

she was built upon power without princi-ple and conquest without character. The apotheosis of Greece was aesthetics. She

did not strike fundamentals. Greece and Rome perished because they did not grasp the divine philosophy of life; the truth that "righteousness exalteth a nation, but sin is a reproach to any people." The supreme motive of their existence was carnal, not spiritual, and so, being built upon the supreme that the supreme was carnal. the sands of time they perished with time A polytheistic paganism; not too much of God, but too many Gods, that was their

And so we might particularize. What is true of nations is true of men, for it is the man that makes the nation. Any motive, other than the highest, is fatal to permanence and power. To adopt any other motto of life than that which our Lord declares in the text-to do the will of Godclares in the text—to do the will of God— is to court destruction. We need this warning to-day. We pride ourselves on the warning to-day. We pride ourselves on the fact that we are a peaceable and peaceful people. We enter upon war only as a dernier resort. We are seeking to develop the industrial side of our life. We boast of our achievements in commercial competition; that the balance of trade is largely in our favor. We point to the enormous accumulation of capital; to our ever increasing exchequer. We are the wealthiest pation on the face of the earth. Our reaccumulation of capital; to our ever in-cressing exchequer. We are the wealthiest nation on the face of the earth. Our re-sources are inexhaustible, our possibilities of increment unlimited. But herein lies or increment unlimited. But herein lies our very peril. It needs no figures to declare that the spirit of materialism is rife as never before in our land. The domination of wealth becomes daily more cruel. The quest of riches is more and more strenuous.

Millionaires are not numbered by the scores, but by the thousands. Materialism is rampant. Its interests are supreme. It has been said that "market is beginning to dominate literature and art, instead of dominate literature and art, instead of classic models and superior excellence. To-day men no less than things have their price, and the money value is made the standard of the worth of an object. It is true that in some quarters there is revulsion of spirit on this question. The pendulum is beginning to swing the other way. We take hope from the thought that many are studying with insight the gross mate-We take hope from the thought that many are studying with insight the gross materialism of the age. The prophetic voices against it are on the increase in the pulpit. Ignorant, vulgar and brutal wealth receives severer chastisements than a few decades display. severer chastisements than a few decades since. Empty show, extravagant display and selfish luxury are seen by increasing numbers, according to their hollowness and iniquity. There is a growing demand for simplicity of life, for solidity, for earnest realities, for ethics, for spirituality, for better ideals, for deeper thinking and for the inner as well as the outer development of society. The leaven is working, but as yet the lump remains practically unleavened.

leavened.

What, then, is the duty of the church and the Christian in this matter? Do we not need to stand where Christ stood, to make the motive of His life the supreme motive of ours? Let us remember our anostleship. We are ambassadors for Christ as trul— as was Paul. Through us, through our lives, our thoughts, our actions, God is seeking to speak to the world. And what message would He have us bring? Is it a message of worldliness, of selfishness, of carnal desires, a message of skillful temporizing with His commands and skillful attempts to make His claims upon us consistent with luxury and pleasure and worldly conformity? There is no doubt that many in our churches are seeking to apply this soporific to their consciences; to be in this world and of this world, and yet belong to God. Let us remember the words of the great apostle: "Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

What was needed in Rome is not less eavened. What, then, is the duty of the church

What was needed in Rome is not less needed with us here to-day. Should there come such a transformation, should there be in every life the proving of the will of God, the whitened harvest would wait no longer for reapers; the desire of our Lord, which with aching heart He expressed that

which with aching heart He expressed that day of His conversation with the woman of Samaria, would be fulfilled.

Elizabeth Fry was a thoughtless girl of seventeen years, used to all the reincments of luxury and a life of ease, wholly selfish and wholly useless, when God came to her through the voice of a Quaker nreacher. She consecrated her life to God. Her meat and her drink were the doing of the Master's will and work. At the age of sixty-five she wrote: "Since my heart was touched at the age of seventeen, I believe five she wrote: "Since my heart was touched, at the age of seventeen. I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being now best I might serve my Lord." There could be but one result from such consecration. God sent her among the outcast, and her God sent her among the outcast, and her life became a constant benediction. The work she began in Great Britain among female convicts spread all over the continent of Europe. Letters from crowned heads, as well as from philanthropic people in the common walks of life began to pour in, inviting her to visit the prisons of other lands, and subsequently she visited Scotland, France, Germany and other countries, upon this errand of mercy, everywhere hailed as an angel of peace and good will to men. The prisons of Eurone were reformed through her labors, and the laws to punish criminals were greatly were reformed through her labors, and the laws to punish criminals were greatly modified in nearly all European countries. Indeed the reformation spread throughout the world. This, was the work accomplished by one woman, who had submitted her life wholly to the will of God. She was changed from a thoughtless, fr volous girl into a woman of great usefulness and power. But the power came because the purpose came. She gave full place to God, and to His plans; she put them first, and so God used and honored her. And what was true of Elizabeth Fry may be true of each one of us. We may not be called to so high a task. We may find our horizon circumscribed, and our opportunities limcircumscribed, and our opportunities limited, but if our meat and our drink are to do the will of God, the opportunities will be many and the results will be precious

A Help in Trouble. Happy is the man who has made God his refuge and strength. No real harm can ever overtake him. He has a refuge to which he can flee in every hour of temptawhich he can flee in every hour of temptation or trial and sorrow, a refuge never failing. No matter what the peril, or what the grief, he flies to God and all is calm and rest. God is sufficient for anything that can arise. And our refuge is always near at hand, a very present help in trouble. The Israelite had often to flee a long way to his city of refuge, but ours is always close at hand; in a moment we are there. Happy also is the man who can say, "God is my strength." If He is indeed our strength we shall win every battle that we flight. Our enemies may be too strong for Him, up to the strength of the strengt strength was a signer and be too strong for the strength. Our enemies may be too strong for Him, "there is nothing too hard for the Lord," so there is nothing too hard for us, if He is our strength. The trouble is that we say that He is our strength while all the time we are trusting in our own strength, the say ranger and strength, not only if He is our refuge and strength, not only in word and in tongue, but in deed and in truth, then we shall never fear under any circumstances, not even though the earth be removed, and though the mountains be carried into the midst of the sea.

A Three-Story House. Every man lives in a three-story house. The lower story is part under ground. There he eats and drinks. This is his physical nature. Many men never leave this basement. There they live, there they die, never entering the stories that lie above. The second story lies above the first. The second story lies above the first From its windows the outlook is wider, the light is more abundant, and the air purer. This is man's intellectual department. Some go up into the second story often, and, though they do not abandon the baseand, though they do not abandon the base-ment, they use it mostly only for eating. The third story is the highest. There the air, the sunlight the outlook are at the best. This is the spiritual realm. Few rise into it. In many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon the basement or the part of the house. The wise man, while does not abandon the basement or second story, loves the third the best of all, and there spends much of his time. And the God of peace Himself sanctify you wholly and may your spirit, and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it."—Dr. Joseph Strong.

The Sabbath.

God's aitar stands from Sunday to Sunlay, and the seventh day is no more for re ligion than any other—it is for rest. The whole seven are for religion, and one of them for rest, for instruction, for social established her life on philosophy and art. She gave them to the world, but perished in the giving. Her art and her philosophy siz.—H. W. Beecher.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MAY 3.

Subject : Paul Arrested, Acts xxl., 30-39 Golden Text, 1. Pet. iv., 16-Memory Verses, 30-32-Study Verses, 17-39-Commentary on the Day's Lesson.

I. Paul confers with the church at Jeru-dem (vs. 17-25). The day after their arsalem (vs. 17-20). The day after their arrival at Jerusalem the elders and leaders of the church, of whom James, the brother of our Lord, was chief, met together, and Paul gave them a report of his work. The settlement by vote, eight years before, of the question as to the necessity of keeping the Jewish law, had not changed the opin-ion of all the Jewish Christians. Their friendship at this time was very doubtful. Paul was endeavoring by every possible means to heal the breach between them.

II. Paul purified in the temple (vs. 26-29). Four men had come to Jerusalem to complete a Nazarite vow. Paul reluctantly complete a Nazarite vow. Paul reluctantly agreed to pay their necessary expenses, and for a week to live with them in the temple, and then to stand with them while their heads were shaved and while they took their hair to burn it "under the sacrifice of the peace offerings" (Acts 21: 23, 24; Num. 6: 18). This was not a compromise, it was a concession, but while Paul attempted to refute certain slanders he at the same time ran the risk of almost certain misrepresentation on the other side. The fact that unexpected trouble grew out of it does not brand his actions as unevented or wrong, for the Jews would have found some other pretext if this had not come to or wrong, for the Jews would have found some other pretext if this had not come to them. Their charges in verse 28 show their attack was premeditated. The question i asked, Did Paul do right in thus purifying himself in the temple? Our answer is, Yes. What were his motives? He did not do it to avoid persecution, or even death—he was ready to die in Jerusalem. He did not take this course to gain favor with the church, or for any selfish purpose. His sole purpose was to gain access to the hearts of these Christians and lead them into a deeper Christian life. Read 1 Cor. into a deeper Christian life. Read 1 Cor. 9: 19-23. III. The mob and the rescue (vs. 30-39).

Paul was in the court of the women in the temple, in or near the room set apart for the ceremonies of a Nazarite's vow. Cer-tain Jews who had been Paul's opponents at Epheseus were watching him. They had seen Trophimus, an Ephesian, in the city with Paul, and when they saw Paulin city with Paul, and when they saw Paulsin the court of the women with strangers they supposed he had taken Trophimus into the temple. They stirred up a mob against Paul, charging him with having polluted the temple. He was dragged down the steps through the Gate Beautiful into the court of the Gentiles. He would have been killed but for the arrival of the Roman was a factories. man guards from the tower of Antonia.
30. "Was moved." That a Gentile was entering the sacred precincts of the temple entering the sacred precincts of the temple appears to have been sufficient to startle all Jerusalem. "Dragged him." Paul was handled roughly. "Out of the temple." Out of the women's court into the court of the Gentiles. They wished to murder him, and yet not pollute the temple. They strained at gnats and swallowed camels. "Doors." The folds of the Gate Beautiful, which were of solid Corinthian brass, and opened from the women's court to the court of the Gentiles. "Were shut." Probably by the Levites. who had the care of ably by the Levites, who had the care of the temple. They may have feared that the c.owd would return, or some new disturbance arise.

31. "Seeking to kill him." There was murder in their hearts, and they were beatmurder in their hearts, and they were beating him with the expectation of causing his death. But the onset was sudden, and they were not furnished with proper weapons, and there appears to have been a little delay. It was this short delay that gave the Roman officer time to rescue him. "Tidings came." When a servent of Jesus is in great distress God sends him aid at the proper time without waiting for his prayers. "Chief captain." The chief military officer of the Romans in Jerusalem was stationed in the tower of Antonia, which was situated at the northwest corner of the temple area. He was nearly couivalent to our colonel, and commanded 1000 men. His name was Claudius Lysias, as we learn from chap. 23: 26.

from chap. 23: 26.
32, 33. "Soldiers and centurions." A centurion commanded 100 men. The chief captain ordered out a force sufficiently large to overcome all opposition and re-store order. "Ran down." The tower was above the temple on the hill Acra. This quick movement on the part of the Roman soldiers was what saved Paul's life. "When they saw," etc. The Jewish mob was intimidated at sight of the Roman troops and at once ceased their murderous attack. "Took him." The verb implies a formal arrest. The chief captain did not come to relieve Paul, but to protect him and give him a hearing. "Two chains." He was probably bound between two soldiers

diers.
34, 35. "Could not know." It was difficult for the mob to make out a charge against the prisoner which would be intelligible to the Roman officer. If a Greek had to death, but Paul was known to be a Jew, nor was there any Greek to be found on the spot. "The castle." The literal meaning is encampment or barracks. This was not the castle or tower of Antonia, but only that part of the tower which was used as permanent quarters for the soldiers. "The stairs." Which led from the court of the Gentiles up into the tower. "Was borne." The crowd pressed on Paul so as to awaken the fear of some outrage or treachery, and to fully protect their prisoner the soldiers carried him, either in their arms or on their shoulders.

36. 37. "Away with him." The apostle is rejected in the same terms used nearly

36. 37. "Away with him." The apostle is rejected in the same terms used nearly thirty years before, when Christ was hurried to the cross (Luke 23: 18; John 19: 15): "yet in the midst of this wild storm 15); "yet in the midst of this wind of human passions a divine result is worked out." "May I speak." Paul, worked out." "May I speak." Paul, amd the storm, is the self-possessed master of his position. He avails himself with undis-turbed skill of every advantage within reach, first to assuage the chief captain, and then the people, in order to attain reach, first to assuage the chief captain, and then the people, in order to attain both safety for himself and triumph for the truth. "Speak Greek." It is probable that Greek was the native tongue of the chief captain, and when he knew that Paul

understood that language the conversation that follows took place. 78, 39. "That Egyptian." The Egyptian 13. 39. "That Egyptian." The Egyptian to whom allusion is made is described by Josephus as one of the many impostors of that time, who announced that he was a prophet and gathered an army with which he undertook to overthrow the Roman Government. A large number were killed and others taken prisoners, but the leader escaped and the whole city was searching for him. Lysias hoped that he was now caught in the person of Paul. "A Jew." He was also a Roman (chap. 22: 27, 28). "No mean city." Tarsus was the metropolis of Cilicia, and a city remarkable for its culture and philosophic studies.

Where Lace is Made.

Lacemaking at Idria, a small mountain town of Austria, with about 6000 inhab-itants, is reported to be rapidly improvitants, is reported to be rapidly improv-ing. It has been for some centuries the usual house industry of the women, who formerly worked from old Croatin patterns and Slay designs. In 1876 the Government established a school for lacemaking, and at this time about 1000 women and girls work at time about 1000 women and girst work at this occupation. Thread, wool, silk, silver and gold are all used, the prices ranging from four cents to \$100 a yard. Idrian lace is now sent to England, Germany, France, Egypt, and Asia Minor, and was exhibited with great success at the was exhibited with great success at the recent St. Petersburg Exhibition for Cloth-

Scarcity of Naval Constructors.

Because of the demands upon the time and services of the line officers, the Bureau of Navigation finds it impossible to approve their transfer to the Construction Corps. A similar scarcity of officers exists in the Construction Corps, without any prospect of relief for many years. Several constructors are now needed on the Asiatic Station. The Hong Kong Station, Asiatic Station. The Hong Station, where considerable work is done on the ships of the Asiatic Squadron, is now without a constructor. This necessitates a trip of 600 miles to Cavite, where the nearest constructor is stationed.

Electricity in Japan.

Japan is making steady progress in all kinds of industrial enterprises. A syndicate, capitalized at \$1,000,000, has just been organized in Yokohama for the purpose of outilding an electric street car system in the left. tem in that city.

THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF:

Poem: Some Watchwords-The Disciples Told That They Were to Be Witnessed Even Unto the Uttermest Parts of the Earth-Coming of Christ's Kingdom.

A little bit of self-control
Is good for body, mind and soul;
Helps man to guard his words and actions,
Acts as restraint 'gainst false attractions,
Helps man to use good judgment, too,
In business lines he may pursue.
It helps a man avoid confusions
Which would result in wrong conclusions.

A little bit of patience, too, Will help a man his course pursue In such a way that good success And true contentment will him bless. A little bit of common sense Will faithful toil well recompense-Cause men to meet their obligations Through proper business regulations

Two things there are which crown the Two things there are three,

Faith and hope in the gospel plea,
And these two things along with those
Will help a man in God repose,
And take delight His will to do
In each respect that's grand and true;
And such a course will others lead
To heed God's call and pardon plead.

—H. N. Miller.

There's Work to Do.

The poor puzzled followers of Jesus were

The poor puzzled followers of Jesus were not ready yet, even after receiving assurance of His resurrection from the dead, to shake off their earthly ideals and look at Christ's kingdom from a spiritual viewpoint. They are willing to believe anything, now that their eyes have seen, their ears have heard and their hands have handled. They know that He whose last groan upon the cross tore their hearts with anguish unutterable, and whose dead body they followed to the tomb, utill lives. They have answered the call of His dear voice once more. As of old they have eaten with Him and been cared for and comforted by Him. They know it is He, and yet, they cannot get away from that old idea that in some way those ensuries of theirs, the Romans, are to be put down and the Jews exalted. They have all the time made more of the kingdom than of the King. And now they feel sure that the time is close at hand. He died but to make the victory the greater. Now, surely, He will tell them all, for everything must be nearly accomplished and Jerusslem, their "mother dear," is to be set up once more.

must be nearly accomplished and Jerusslem, their "mother dear," is to be set up once more.

But their impatient hearts have yet another lesson to learn. Gently He reproves. They are ready to take up arms and fight for Christ and the new-old kingdom, but He reminds them that the power is not theirs, it is God's—the loving Father's. Perhaps He uses the term "Father" instead of a sterner word to show that the kingdom is held back in love and that the Father doeth all things well even for a down-trodden nation, that He might raise up at once and does not. The power is held by the Father for some purpose. It is not for them to question nor be impatient. Then tenderly He tells them a most amaxing thing, which even to this day Christ's disciples have not fully learned to understand, but take it as a pussle, as an evasion of the question, and go away sadly pondering and longing and chaing for the coming of the kingdom to drawnigh, and know not that themselves are even now hindering it.

Jesus said, "The Father has put all that in His power, but after the Holy Ghost is come upon you ye shall receive power."

Did He mean perhaps that after the Holy Spirit has come upon these disciples God was to put into their hands a portion of power also, and that it was to rest upon them to a certain degree, how soon that kingdom would come?

Dimly they began to passeive at last that there was work for them to do before their desire could come to pass, and they took upon their hearts the commission, astonishing as it was, that they were to be witnessee first, not only in Jeruslem, but even unto the uttermost parts of the earth! That meant work, and that included even their enemies, the Romans. But whether they realized that the power to bring the kingdom sooner was in their

included even their enemies, the Romans. But whether they realized that the power to bring the kingdom sooner was in their own hands or not is a question. It is contain that we do not. Either we have loss the great overmastering desire for the coming of Christ's kingdom that possessed the earlier followers of Jesus, and do not care whether it comes soon or late, for we are very well satisfied with the world as it stands, or else we do not realize what power the Father hath put upon us (if so be that we have really received the Holy, Ghost into our hearts to reign there), for if we did thus desire and thus realize we should rest not day nor night, but we should witness, witness, witness "of these things" that the coming of the kingdom wait not upon us.—New York Mail and Express.

"The Greatest of These is Love."

Christian fellowship is possibly only be-cause of love. It is the only ground on which different faiths can meet. Christian unity is not and cannot be found in creed, unity is not and cannot be found in creed, for there are no two persons of the same church even that read and understand the Scriptures alike, much less those of different faiths. Instead of being nearer together after a discussion of their creed they are farther apart. Christian unity cannot be effected in our creed. Such is impossible. It is not found in our polity. Here the same difficulties confront us as before Nor is it to be found in our tastes. It deed, if there is any difference it is that the get farther apart here than on any other. get farther apart here than on any othe ground. Creed or pelity, or tastes are no possible grounds of unity, indeed, they are impossible grounds. There is but one possible ground and that is found in love. We may differ in our ideas concerning We may differ in our ideas concerning creed and polity and in our tastes, but it we have love in our hearts we can strike hands with our neighbor and say, "My brother."—Charles W. Posthill, Wingate,

The Christian Life.

Decide to-day to be a Christian. It is the right thing to do. You have but one life to live, and by universal consent there is no way of life so satisfying, so rewarding as the Jesus way. Those who have honestly entered upon it and who are trying to conform to the conditions that guarantee success have no regret. Indeed, some of them sorrow because they did not begin earlier. In deciding to be a Christian you ne d not decide everything about Christianity, nor about Christ, even. But, constitutions and the constitution of ne d not decide everything about Christianity, nor about Christ, even. But, considering what the Christian life offers, considering the overwhelming probabilities that it is based on fundamental truth, considering your personal need of a Saviour and the majesty and winsomeness of the One whom you may have as your Master, it is absolutely foolish, nay even almost shameful, for you to delay this decision.—Rev. H. A. Bridgeman.

A Lesson From the Morning Glories.

After the helping strands had been placed against the front porch, very quickly did the morning glories reach for them and clasp about them and mount upward. But they made use of the insensate support only to climb heavenward into the blue, and blossom in beauty there. Thus should we use the material world not to line to we use the material world, not to cling to it and remain with it, but that our souls may to "Higher levels rise."—Allen Rosen-

Many a man has gone to the bad through his efforts to be regarded as a good fellow.

Searcity of Platinum.

Although the demand for platinum has Although the demand for platinum has been steadily increasing of late, the supply has been diminishing. The world has been dependent almost wholly on mines in two small districts in the Ural Mountains, and they have not been able to furnish enough of the metal to satisfy the demand made by the arts. Fortunately, another rich find has just been made in one of those districts, along the river lss, and the product will soon be sent to the market.

Tallest Man in the British Army. The tallest man in the British Army is said to be Private McCullough, of the Guards. He is six feet ten and three-